2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

831 x
539 x

Such are the reports I have heard of thee—
And, by Allâh himself! I am at peace.
Be gone, be gone, so that my eyes may never perceive thee,
O thou, whom the mere sighting of the enemy turns to flight.

[577]

A maiden rejects her lover for hiding like a coward during a raid. *Śîḥa* is a plain covered with *šîḥ* growing as high as sixty centimeters, so that a man lying in it cannot be seen. [513] ●
Mžejjilen is one who likes to rest in the hottest hours of the day, from one to three o'clock in the afternoon. *Edd* for *ruḥ*, away. *Ẓiḥa* is the first sight of the enemy.

Jâ wenneti wennet al-ṭenṭên
ṛâdi waladhen maflâhen
en rawwaḥen jeʿâžen ġourṭên
w-en ekbel al-lejl betnâḥen
ʿalejk jâ žâdel al-ḳarnên
ḳalbi šfûḳen limâtâḥen.

This is my lament, like the lament of two she-camels
Whose calf is lost in the pasture.
When they come back for the night, they wail with two voices.
Even when it grows dark and their legs are tied,
O thou, whose hair is plaited into two tresses,
My heart pities thee because of their meetings.

A youth warns the girl he loves, but who does not return his affection, that her lover has others beside her. If the Bedouins want to milk a she-camel whose young is a weakling, they kill the calf at birth and put another in its place. Both mothers now take this calf for their own, caring for and nursing it. When such a young camel gets lost in the pasture, either by falling into a pit or becoming the prey of a wild beast, both mothers wail day and night for a long time.

ʿAzzâk jâ barḳen jelûḥ
waṛa-ṭ-ṭawîl ġowbaha
jâ ḥejf jâ ʿašireti
wa'-l-mubṛeza ʿajjaw baha.

May Allâh comfort thee! The lightning flashed
Beyond aṭ-Ṭawîl, whither she wanders.

ments of the oasis of al-Ǧowf of Eben ʿAli, Prince of Ḥâjel. He was not comfortable there. Although al-Ǧowf is protected against both the north and west winds, Muḥammad complained of the severe cold and wished to return to Ḥâjel. He meant to make the trip on his old but tried she-camel; in three days he would reach Ǧubba, a settlement lying about 230 kilometers south-southeast on the road to Ḥâjel; he would leave Ǧubba after midnight and on the fourth day reach Ḥâjel about supper time. Thus he meant to cover the distance of 320 kilometers in four days and half a night. It should be born in mind that this route extended for about 280 kilometers over sand drifts and that therefore he had to sleep out two nights.

Verse 1. *Garhadij*, destroyer, is said of sleep because it tends to weaken a man and to make him feel wretched. 4. *Śbâṭ* corresponds to our February. A north wind makes not only the inhabitants of al-Ǧowf but also those of Ḥâjel shiver with cold, as I myself have experienced. Muḥammad exaggerates in order to give more than due praise to Ḥâjel. 5. *Al-munâdi*, the crier, the commander, was the prince of Ḥâjel, to whom the settlements of al-Ǧowf belonged. The prince could summon his governor to Ḥâjel. 6. In the neighborhood of al-Ǧowf there is no camel pasture. What grass and perennials grow there are cut by the settlers and dried for hay that they may have fodder for their own cattle and for the animals of their guests and also to sell to the trade caravans. It is necessary to drive the camels fifteen kilometers out before even a sparse pasturage is found. Any of the settlers who possesses a good she-camel places it under the care of a reliable Bedouin camping with his clan in the district of al-Ǧowf and sends for it a few days before he desires to depart. Muḥammad's she-camel was grazing with the herd of the Âl Wejlân Bedouins. A spirited, well-rested she-camel often streuches her neck backwards, catches the rider's dress with her lips, and touches him with her head. 7. From ʿOmân thoroughbred camels are imported. Every tribe, every clan brands its camels with marks commonly called *wasm*. Each brand again has a name of its own. The brand of Muḥammad's camel is called *merzel*, owing to its resemblance to a spindle. 8 means that the camel's neck is very long. 9. When kneeling, the she-camel's front knees are extended far forward; her shoulders are drawn back and nearly reach the breastbone

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787 herds were rolling in a confused mass out of the desert towards the settled territory. The raiders, after losing a 721 number of their own riding camels, *ǧejš*, had to retreat. Then at last did Hazzâʿ comprehend the meaning of the dream sent to him by Allâh.

One of the Rwala chiefs during a raid had a *mʿâwdi* dream. A bowl filled with rice was before him. Kneading a good-sized mouthful he put it in his mouth but had to spit it out quickly as it suddenly became intensely hot. He related his dream, *ḥazzâh*, to his companions, who said: "Success, success! We shall get booty, but it will be taken from us again; *nâḥoḏ lena fowd w-jinfekk minna.*" And so it really happened. Attacking the herds of the Âl Zeben, a division of the Ṣḫûr tribe, they captured four and a half herds, *ḳaṭîʿ*. Greatly pleased with their exploit, they rode toward home with them but met on the road a stronger raiding troop of the Ḥwêṭât, allies of the Ṣḫûr, by whom they were surrounded, *sardowhom*, in a deep gully and defeated, losing not only all their booty but a good half of their own camels besides.

787 A Bedouin who dreams that he has his head or beard 302 shaved mourns, for this means that he will lose his dearest son or, at least, his mare and best camel.

●513 While asleep the Rwejli is threatened with many dangers 774 from the spirit world, although it is Allâh only who makes sound sleep possible; for a man will not fall asleep until his heart is willing, which means when he has banished thoughts of his various cares; *mâ tnâm kowd ḳalbak nâjem*. When a Rwejli falls asleep, his soul, *nesem* or *rûḥ*, leaves his body through the nostrils, visits his relatives and the old camping grounds, goes out on raids, plays all sorts of incredible pranks, *ʿaǧâjeb*, eats and drinks, and the man will not awaken until his soul returns through the nostrils once more.

Yet the evil spirit also knows that the sleeper's soul roams about the world and so may make use of this opportunity to settle in the sleeping body. The Bedouin then wakes up as one possessed, *maǧnûn*.

628 A sleeping person, having no soul, according to the Rwala belief, is as good as dead and must therefore not be killed by an avenger; for spilt blood cannot be washed away by killing a sleeper, any more than it would be if one were to cut off the head of a dead murderer.

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776 belonging to human beings would die of hunger there. Camels and horses are not raised by them.

776 Woe to the Bedouin who falls asleep in a region inhabited by the spirits! For if a *ǧânnijje* observes him, she crawls into 828 his body either through his nostrils, forefinger, or big toe, and, as soon as she gets hold of him, she makes him jump 755 up and run into the desert, whence he can be brought back to his tent only by force. A man so possessed is known as *maḫšûš* or *muharfal*. To cure him, a seer, *râʿ as-sirr*, is called in, who, after working himself into an ecstasy, commands the female spirit to come out: "Crawl out, crawl out! *eṭlaʿî eṭlaʿî*," her answer being: "I will not, I will not crawl out, *mâ-ṭlaʿ*." Then the sorcerer orders his disciples to play louder and faster, he himself circling and dancing round the possessed with increasing vigor, finally lies down upon him and again shouts: "Crawl out and away with thee to the place whence thou camest! *eṭlaʿî maʿ makâneč min alli ǧîti minneh*." It takes some time for a female spirit to be driven out, because a woman is headstrong and will not obey.

A Ḳmâṣi spent a night in some ruins west of the al-ʿAzîb valley and perceived a *ǧânnijje* there, who instantly entered his body. He then ran into the neighboring hills and would not return home when found by his relatives, but threw himself on the ground, struck out at them, and frothed at the mouth. This showed him to be possessed, *maḫšûš*. A sorcerer was sent for. He played over him, *laʿab*, for several days, but the *ǧânnijje* tormented him still more. Then they began to beat him so that blood began to trickle from almost every limb of his body. The beating of a man possessed is permitted, for the blows are not meant for him but for the female spirit, and it is she who feels the pain, not the man. It is observed that the *ǧânnijje* shakes her victim less violently after the beating, and they then beat him only at intervals. On the twenty-fourth day the *ǧânnijje* finally left the bruised body for good, the prolonged beating having proved too much for her. The man, of course, recovered immediately afterwards.

513 The Bedouin does not like to sleep long, as many dangers lurk about him during sleep, not only from men but also from the earthly spirits, and, moreover, sleep reminds him of death. A Bedouin saying is: "He that sleeps one third of the night has done as well as he that sleeps all night, and he that sleeps the whole night will wake up an idiot; *min nâm ṯilṯ al-leil*

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nâmha killaha w-min nâm kill al-lejl haḍâk habîl." Sleep during the hot midday, *ḳajjalna*, or at sunrise, *ṣaffarna*, is preferred to the night sleep. This is also the time when the animals are allowed to rest. 513

Women and girls are in constant danger from the male spirits. If a girl, especially a pretty one, falls asleep in a locality inhabited by the spirits, she is approached by a male spirit, who has sexual intercourse with her yet without violating her virginity. Should he succeed in that only once, the girl cannot resist him ever afterwards. He compels her to leave her tent at night and to come to a place selected by him. Such a woman or girl must not marry; should she do so voluntarily the spirit would torment her still more, and if she is compelled to marry the spirit would attack her husband. 776 833

Me'zeb eben 'Eḳla' of the Mwâhîb married a pretty widow, a relative of his, who was dominated by a *ǧânn* and was therefore unwilling. When on the wedding night he approached her, the *ǧânn* seized him by the throat, throttled him, and then threw him out of the tent, threatening him with death should he dare to approach her again. Such a husband expelled by a spirit is called *menḥi*. But a spirit can never beget children by a woman, as spirits never have any children at all.

The wells of the watering place of Line are very deep, hewn in the rock spirally, and have smooth walls. According to a Bedouin tale, a chief's pretty daughter was often molested at night by a *ǧânn*. When she complained to her father he lay in wait for the spirit and finally caught him on the night of *as-sarra*, or of the dark of the moon. The chief tied the *ǧânn* both hands and feet, seated him on the rocky plain of Line, and commanded him to keep on circling around until his posteriors should dig a well with spring water in the rock. The *ǧânn* began to do as he was bidden, his back grinding out the rock and his head pressing up the sand, which was changed by his sweat into a thin dough. Yet no sooner had he deepened one well that the chief made him dig a second, a third, and so on, urging him on with the words: "Soften the rock, soften the rock, and change it into dough! *lîni lineh w-erdih 'aǧine.*"

Not long ago some travelers, *rab' aṭ-ṭrûk*, rode by the impassable crags of al-'Afâjef in the deep depression of al-Ka'ara. Below a hillside there a hedgehog, *ḳunfud*, of extraordinary size was warming himself in the rays of the sun. 776 825

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3. An

nowm sâs al-lowm, sleep is the cause of reproofs, because at night, when the guards are fast asleep, the activities of the Bedouin's enemies, whether men or beasts, are most successful. He that keeps awake can prevent evil. *Šelâfiḥ* implies the lack of a certain thing; thus, "*Waredna hal-mokr saḳweh šelâfiḥ*" means "We wanted to water in this rock cistern, but there is little water there." 4. *An-riżḳ betûl al-ḫaṭa'*; he whose pace is longer will win more, can go farther. *Fiḥ* (sing., *fejḥa*) are good-tempered, enduring she-camels. The rider of such will reach distant places where he can get booty more easily. 5. *Jidûk* signifies the continual motion of the rider's two heels, which tear the animal's hide by constantly rubbing against it. *'Ajrât an-neṣa'* are she-camels used for raids to distant places. A raiding troop cannot spend the night in a large plain surrounded by mountains, *ad-dawwo*, for it is impossible to build a fire there; it would be seen far around. The she-camels must, therefore, exert their whole strength to cross such a plain as quickly as possible in order to reach a region with deep, hidden gullies before sunset. 6. Behind the camel saddle the Bedouins fasten one or two pairs of many-colored ribbons, *sefâjef*, which, fluttering with every step the she-camel makes, are seen now far behind the animal, now high above or below it. The waving of the ends of these ribbons reminds the onlooker of the motions the falconer makes with a piece of cloth when he wants to coax a falcon to return to him. These cloth pieces, *malâwiḥ*, also float out, to vanish the next moment, according to the motions made by the falconer. 8. The guard watching the camels is called *ǧaṣab*. For this duty the bravest youths, as a rule, are selected, objects of warm desire on the part of many a married woman dissatisfied with her easy-going, often cowardly husband. A woman of this sort is known as *ṭaṣâḥ*. She would not bear sons resembling their father. 9. *Akwaḥ al-'ajs*, means "[a good marksman] half closed his eye." Such eyes send out sure death, for they are *ǧawâbiḥ*, killers.

539x
577x
[513]
[831]
[826]

Seize Opportunity When It Offers

Elja' kabbet rijâḥak kebb ma'ha
w-lâ budd ille-r-rijâḥ min ca-eukûn
w-en darret nijâḥak w-ehteiebba
w-lam jidro-l-ḫwâṭ limin jekûn.

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3. I for myself twisted a rope to pull this world with, 539x
But, instead, the world pulled me without a rope. 577x
4. O thou who sittest in the shade! it is as if thy shade were gone,
And over thee who sittest in the sun has fallen a shade.
5. He that says "I am better than others" is destined for torments,
And he that says "I am violence" will be violated by men.
6. Become not a long spear, even if thou reachest its length,
But be not downcast, even if the present has treated thee mercilessly.
7. A well cannot be filled with dew or moist fog,
And a revolt will not be calmed without an effort.
8. The informer shall not whisper in a noble man's ear,
And true men shall not eat lies.
9. How many are there who rest on the goods of their father and grandfather,
But, if the Lord of this world shall destroy those goods, they will perish.

The poet was Rumejzân at-Tamimi of the Beni Tamim tribe, who live in various settlements of Neǧd; the reciters, Prince an-Nûri, Ḥmâr abu 'Awwâd, and Ǧwâd al-'Âni.

Verse 1. *Jowm* signifies a day from sunset to sunset, hence the night too. The days are secret, because nobody knows how many people were begotten in them, *ad-dinja telbak w-teled*. 2. Grief caused by various troubles does not torment so much in the daytime as at night, when the troubled man cannot sleep. *Čwenek* means that the nights lay on the red-hot iron used in curing various diseases. *'Âtiḥen* means putting oneself above or being offensive to others. 3. Sooner will the surroundings spoil a man than a man reform his surroundings. 4. A despised person ought to be conscious of his condition and should not press into the foreground, while he who is famous ought not to forget that the time may come when his fame will end. 6. *Markâd* is the term applied to an unusually long spear. No matter how many good qualities a man may have, he should not put himself above others and wound them with his sarcasms. *Hef'en* is one low in spirit, downcast, crushed. 7. *Ǧibb* is a deep well. *Nada'* means the dripping moisture which settles on clothing, tents, animals,

A culprit while asleep must not be killed by an avenger, since this would bring vengeance on the latter's own head and his vengeance would not be accomplished. For a sleeping Bedouin has no soul and is as good as dead. A dead person cannot replace a living one, and he that injures a corpse involves the whole clan in his guilt. Therefore the avenger first awakens the culprit with the words: "O So-and-So! dost thou remember that So-and-So dwells in thy belly?"

On finding the culprit, the avenger kills him, slits the corners of his mouth up to the ears, cuts off his ears, and sticks them into his mouth. Then everybody knows it for the deed of an avenger, and no search is made for the perpetrator. With the death of the real culprit the vengeance comes to an end, *istaddow ṯârhom*, and his whole kin may return home in peace.

He who unintentionally kills a man or a woman is not liable to vengeance but has to give compensation, often after prolonged negotiations.

If a person is killed by either a horse or a camel, its owner places the dead person's clothes on the animal, brings it to his nearest relative, and leaves it there with the words: "This is thy blood shedder; take him!"

For the intentional killing of a horse or camel four times the animal's value is to be paid; if the animal was killed accidentally, its actual market price only.

TYPICAL INSTANCES OF THE APPLICATION OF THE LAWS OF VENGEANCE

In the rainy season of 1906 the Ḳmuṣa were camping together with the 'Ebede between al-Ṣurâb and at-Tînf, their watering place there being the Ḥabra at-Tnejf. The stud camel owned by Mnezzel eben Nims of the Ḳmuṣa attached himself, *'ajjar 'ala*, to the she-camels belonging to one Ḥarrâs of the 'Ebede, who let him cover one of his she-camels, *garab bek lendîtek*. When this came to the ears of Mnezzel's son Ḥsejjân he reproached Ḥarrâs angrily: "Thou hast used our stud camel without telling my father of it." Ḥarrâs retorted, and an altercation followed, *tekdawâow*, in the course of which Ḥarrâs struck Ḥsejjân with his cudgel, *mugrûb*; whereupon the youth stabbed him with his dagger, killing him instantly. As soon as he realised what he had done he drove his herd to the tent of Eben Msejjeb of the Msîke, ran inside, and begged: